

A  
Discourse  
OF  
PAYING  
OF  
TITHES.

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By T.L. M.A.

Pastour of the Church of Christ at  
*Tavistock in Devon.*

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Together with an APPENDIX, by  
way of Apology for the  
seasonableness thereof.

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LONDON.

Printed by T.R. & E. M. and are to be sold  
by Francis Eglesfield at the signe of the  
*Marygold* in Pauls Church-yard.

1656.

A  
Discount  
OF  
PAYING  
OF  
BILLS

W. T. M. A.  
Treasurer of the Church of Christ at  
Trenton in New Jersey  
To the Christian Association, by  
way of Apology for the  
Disobedience thereof

LONDON:  
Printed by T. C. & A. and sold by  
all the Booksellers in Great Britain  
1852

TO HIS  
**Highness**  
THE  
Lord PROTECTOUR  
OF  
The *Common-wealth* of ENGLAND,  
SCOTLAND,  
and IRELAND.

May it please your HIGHNESSE,

**T**HAT Gods Holy Morall  
Law may be duly ob-  
served, Christian Liberty  
not encroached upon, the  
inward Man commanded by Trueth,  
and Toleration tolerable be tolerated, is  
the designe of this short ensuing dis-  
course. It had its conception many

Moneths ago, and was intended for the late Supream Authority of this Common-wealth of England, but now it casts it self before your Highness, whom God hath raised up, and into whose hands, power, and opportunities are put to bring great designs into action. This is your day to honour him eminently, by whom Kings Reign and Princes decree judgement. The brood of Travellours returned Exlies must be served too for Christ's sake, who is their Lord and yours. That it is a piece of your work to take away Snares that have been spread in the way of Saints, and yet ly unremoved, I humbly suppose you know much better than I can tell. These Lines rightly understood, refin'd, and observed, maybe a Cloud like a Mans hand for further fruitful Rain, that your day may not slip to you, or slide too fast for us, is the prayer of your Highness humble servant,

THOMAS LARKHAM.





## CHAP. I.

*Containeth the Preface or Introduction.*



**T**his and hath been often in my thoughts, to communicate mine Apprehensions touching that Ball of Contention, and rock of offence, and snare to tender Consciences, the payment of Tithes, as now they are payable and required by Law of the Inhabitants of Towns and Villages within this Commonwealth. This is looked upon by some as a very great burden to the people of these Nations; and not only so, but as a great Let to the People of God, whereby they are kept from, or disabled in the doing of their

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dutie to them that teach them in the Word,  
 and in-doing good to all, especially to the  
 Household of Faith, as Stewards of what the  
 Lord hath entrusted them with, especially  
 (as some hold ) of the Tenth of their Estate  
 judged to be the Lords portion by a moral  
 Law (though not primarily, as neither is  
 the Law of a seventh dayes Sabbath.)

Now (say many) when men are enforced  
 to pay Tithes to Nobles, Gentlemen, Col-  
 ledges, or such Ministers as are thrust upon  
 them by corrupt Patrons or otherwise, and  
 whom they cannot look upon as their Pa-  
 stours sent of God and set over them regu-  
 larly, hereby they are put out of their way,  
 and the Lords portion goeth not the right  
 way, but is diverted out of its proper chanel  
 in the judgment of such as hold Tithes due  
 by divine Right, which are not inconfide-  
 rable either for number, judgment, and lear-  
 ning or piety,

And (say others otherwise judgemented) it  
 is a burden which we hoped the shedding of  
 so much blood and expending such summes  
 of money, would long before now have freed

us

us from, but we are as we were (alas) an old penny for a new, and scarce that. Now I shall humbly propose a few considerations in order to the removal of these inconveniences, and for direction or advice to the giving of content to all considerable Complainants: (being for my part one of them that do judge the Tenth part of Estate, and Seventh of time to be holy to the Lord.) And that those confusions which Antichrist his followers have brought upon the face of the Christian World may be taken away, and Gospel-worship be ordered in moral duties thereunto belonging, according to the will and mind of God and our Father, whose rules we ought to walk by in all observance both to him, and our neighbours. And if this be a truth (which I know no learned Man to doubt of) that the subject matter of Church-admonitions and Proceedings is *Bonum & malum, rectum & iniquum, pium & impium*, that is to say, Good to be observed, and evil to be avoided; why should not Christs own way be walked in for the effecting of these things in his Church, and the particular Con-

gregations thereof throughout the Common-wealth. And if it be a sin even for Magistrates and Sword-men *Uzzab*-like to cart the Ark of God, and pretend to keep it from falling without call and rule; how much more to protect sacrilege, and countenance Antichristian disorders, or at least (as others that are not of my mindhold,) to continue to force the People of God to pay Tithes unto them; that may as well by a civil Law require Bullocks, Goats, and Lambes, &c, for sacrifices, or instead thereof, or any such thing of Religious off-spring from Christians, Jewes or Heathens. We find in the stories of the Church, that this wicked practice of diverting Tithes out of their due course, was first practised by Romane Popes: when they were come to that incorrigible pride and liberty to do all things as they pleased. Then began they by all oppressing power, to grant, first exemptions, and afterward impropriations, transferring Tithes from one to another. And so in proceſse of time, when all things were ready merchandise for them that brought most, no marvel that the

the portion of the Lord which was to be payd by divine Rule to Church-officers in their particular Congregations, and disposed of by them in relation to the particular charges, were taken from them (as now they are kept from them) and either bestowed upon the Popes kinsmen the lazy Monkes, or else some such as could make best friends with any of the Popes creatures were exempted from paying any thing at all. And upon the dissolution of those irreligious houses, you cannot be ignorant how many filled their Mawes, and rode up to the very Horse bridles into those spoils, when those dens of theeves were routed.

Now because the Lords portion seized upon (as I said before) lay among the devoted things, all was taken together and made good prize. And because 'twas so, it must be so, or else (say our wise Men) Children of these Ancestours & Purchasers of these Tithes will be wronged, if they may not enjoy that which they or their Fathers purchased. But in other things they have a proverb *Caveat Emptor*, and a man may seize on his stolen Horse

Horse wheresoever he find it, and sometimes an honest man may be in danger of his life for buying it, though meaning no harm. Why then should not the Lords portion be rescued, and restored to him? And yet other things I shall briefly lay down in order to the making this good. That Tithes, as now payd are sinfully exacted and received and that the payment of them this way is injurious, burthen some sacreligious, or at least an hinderance to the performance of Christian dutie according to Gods Law.

## CHAP. II.

*The main argument is taken from referring the duty of paying of Tithes unto its proper Law, and here is a short discourse of Lawes.*

Concerning Lawes, I will for brevities sake referre them to three Heads: Divine, Civil, Canon. By Canon Lawes I mean the decrees of Councils, which were of great force when the mysterie of iniquitie was grown ripe. By Civil Lawes, I mean Princes Constitutions and Acts of Parliament. Now that Tithes did not receive their

their original from either of these Lawes were very easy to make good. For we find in Histories, that Tithes were more duly, more orderly, and more sincerely payd, before the Canon Law was invented, then ever they were since; and that they were not anciently due by the Civil Law and Princes constitutions till now of late years, is more then evident. And we know how generally Tithes have been held due throughout all the Christian World: And we know no one Prince hath power over all Christian Lands. And therefore it remaines that if Tithes be payable at all in Gospel times, it must be by the Law of God, and from it their due must take it's rise.

Now the Law of God is either Moral, Judicial, or Ceremonial: these things are known to every abcedarian in Divinitie. The work next will be to place the paiment of Tithes in its proper form, that we may by help of its proper scituation see the dutie of Princes and Parliaments to help the Lord against the Mighty, and to cause usurping Cesars to let alone that which belongeth to God, and

VIDV si alio modo, libere on (3) to

anly



to take that which is their own. Then will not men be so earnest to keep up Tithes as they are now paialle, nor make such hideous cryes as they do; set a work by such of *Elies* House, as know the Lord hath not owned them, and therefore desire not maintenance in his way.

According to those three sorts of Lawes before-mentioned there are three several opinions among men that are called Christians. The first that I wil speak of as being the newest and weakest, is that Tithes became payble by the Ceremonial Law. Now what is Ceremonial is either so Levitically (which all ceremonies are not, for there was sacrificing and other ceremonies in use before the *Levitical* Order) or else those ceremonies that were so in use before. Now if Tithes be Levitically ceremonial, then before the Levites they had no being or use at all. But if any shall say they were ceremonial before the Law, as sacrifices were in use and ceremonial before they were Levitical, *viz.* before those particular Ordinances for the manner of sacrificing were commanded, and therefore (so) ceremonial, I answer this is very plau-

plausible and probable, *viz.* that Tithes were ceremonies before the Law as well as sacrifices, and that certain particular Ordinances of paying them to the Levites, or the assignation of them to that worship of God, which was then in use may be called a Levitical constitution. But to make this opinion good ungainstayably, and to make the paying of Tithes, and offering of sacrifices to agree compleately: we must enquire into two things, first the Propriety, secondly the end of both Sacrifices and Tithes. For the first, the propriety of Sacrifices is not the Lords untill they are once offered to him, and till that time he hath the right and propriety in those things, that is about to sacrifice them. But in Tithes man hath no right at all, because they are all the Lords. In Sacrificing man sanctifieth of his own to God, which before offering is his own, and if he should not offer, it remaineth his own still, but paying of Tithes is not a giving but a rendring to God that which was his before: not to sacrifice is ungodliness, not to pay Tithes is injustice also. Therefore forasmuch as a ceremony

mony standeth ingiving to God what is a mans own not what is Gods before , paying of Tithes cannot be a ceremony. Secondly if we look to the end of a Sacrifice, it did signifie and type out the great Sacrifice, upon the Crosse, it was a carnal type of that holy Sacrifice , and was to have an end when that should be exhibited ( and indeed the end of all ceremonies was to signifie something.) But who can shew such an end of paying Tithes, or indeed any other end then Maintenance of the Ministry before the Law , and under the Law with some particular additional constitutions, and claimed, and challenged in the times immediately succeeding the Apostles, and by the consent of all , or the most Christians yielded to. Tithes were the Lords before he assigned them to *Levi*.

*Object.* All things are the Lords. Sol In another sense then Tithes are. All things are the Lords, as he created them, and as by his Power he Rules over all, and as all owe him duty and homage. But Tithes are said to be the Lords in respect of, and by immediate right, more then the other nine parts ; as the Seventh-

venth-day is his more then the other six. We might argue also from the definition of a Levitical ceremonie, and make a long discourse: but the end of my writing is not to prove Tithes due so much as to shew which is the way to help thē that fear the Lord to be able to give God his due, which must be by the power of a Law taking away Tithes, as now they are challenged, and payed rather to the Devil then to God, at the best to men upon a civil account, which is a snare to many a gracious soul.

There is a second Opinion that Tithes were payd among the Jews by a judicial Law. It seemeth to me somewhat absurd that Holy things and Worship should be referred to judicials. And besides they that have read Histories know, that this is an invention of the Popish Schoolemen: and though it be elder then the former Opinion, that Tithes were ceremonial; yet it is but at most four hundred years old, and was thought upon, to excuse the Romish sacriledge of appropriating parochial Tithes to the Popes kinsmen, Abbots and Monks, as D. *John Reynolds* upon

upon *Obadiah* notably sheweth. For after the Pope had through corruption made Tithes away from their proper charges, to salve it, this errour was devised, and this is the second Opinion.

The last and most likely to be true ( for I determine not absolutely ) is, that Tithes are the Lords, and belong to such as are employed about his worship morally, and that to maintaine Ministers is a part of the worship of God, for so *Jacob* did worship God, *Gen.* 28.22. and that such as withdraw themselves from this duty, by withdrawing maintenance from Ministers, are robbers of God, *Malachy* 3.8. and mockers of God, *Gal.* 6.6,7. And here I might make work, had I time and skill, and an inclination to make a Treatise of Tithes, to shew you the various Opinions that are now in *England* concerning Ministers, and their maintenance. Some scarce allowing any use of a Ministry, or Ordinances, others granting reasonable competent maintenance to be meet to be allowed, Others pleading hard for the continuance of Tithes as they are now payable

payable by Law and custome and to parish Ministers and Lay-proprietaries as they are called, or to Colledges, and so forth.

From all these I must crave leave to dissent, from the first sort, with detestation of their delusions and irreligiousness; from the second and third with a protestation, that I will yield when mine ensuing reasons are soundly answered, which keep me from closing with either opinion.

And here I shall as I am able, set down my present perswasion concerning paying of Tithes in these ensuing particulars.

I. That the present payment of Tithes is a grievance to this Common-wealth, a propagating of Antichristian sacriledge in regard of impropriations, an oppressing of Saints and ensnaring of the consciences of some that are unsatisfied touching their Parochial Ministers, and touching the thing it self *viz.* of paying Tithes, an hinderance to orderly members of gathered Churches in many places from doing their duty towards such as are their Officers orderly set over them, & a strengthening of Christs enemies prophane and scandalous and proud Mini-

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sters

sters by giving or paying that to them which by God is appointed for such as are sent by him, and gifted and called according to rule.

2. That (with humble submission) it is the Magistrates duty to take away all these burdens and shares that lie on the states and consciences of the godly of the Land, and make them unable to discharge their moral duty in their proper Churches which is to communicate unto them that teach them in all good things, as the Lord hath ordained: compare *I Cor. 9. 14.* with *Gal. 6. 6.*

3. That Church-members ought to be looked upon as a willing people, *Psal. 110.* 3. and to be severely dealt withall for neglect of duty herein, as in other disorderly walkings, and not otherwise.

I mentioned but now three sorts, and rejected the first as not worth the taking notice of, for why should I look on them that deny the use of a Gospel-Ministry and Church-Ordinances, seeing they are not so much as out-side Christians? The second sort that would have Ministers to have an honourable and comfortable maintenance allowed to them, and settled upon them by Parliamentary



ry power, do seeme to many to be far more commendable then the latter sort of which I am to speak by and by; but for my part I cannot agree to this opinion, for these reasons. 1. Because it dispenseth with the performance of that which is (most probably at least) a Moral duty, to wit paying of tythes where they are due. 2. Because it supposeth that Christians ought not to chuse their owne Church-Officers, or there to joyne, and so to give tythes where they enjoy the benefite of labours from him or them to whom they pay their tythes. 3. It forceth out from people money whether they will or no, which is not suitable to a Gospel spirit. 4. It is not so honourable a way as to share and share like in all sorts of blessings that God shall be pleased to bestow upon his people.

But for the last opinion and cry for the continuance of tythes as now they are payable; I much wonder that it hears so well from so many that seeme so wise and godly. Let me not seeme to be one of those that would perswade people to rob God, for that is farre from my thoughts. Nor am I against Universities, Schooles, Towne Divines, or

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Teachers

Teachers of the ignorant, but do wish that out of such lands and estates as have bene forfeited to the Common-wealth, some might be imployed for these pious uses, and also do humbly present this to be considered whether it may not be fit by rates and taxes, to enforce such as walk not with well-ordered Churches, to maintaine such as are set by the Magistrate about any of the forementioned imployments : Methinks there should be wisdom enough in this present Government to finde out fit wayes and courses for these things. But that which I aime at is, 1. That we may not ( according to the Proverb ) *Rob Peter to pay Paul*, as the Pope hath done by robbing Parish Churches to maintaine Abbies and Priories, &c. which hath bene high sacriledge, and the cause of much confusion in the Christian world. 2. That members of well-ordered gathered Churches be not compelled to pay tythes ( which belong to their proper Ministers ) unto such as either Patrons thrust upon them, or the prophane multitude get in by an over-ruling Vote, or even unto such as being godly Divines appointed by Authority to teach all  
forts

sorts, ought to be cared for some other way.  
 Lastly, That only spiritual weapons be made  
 use of to deale with Saints in matters that do  
 purely belong to Religion, forasmuch as all  
 do not see this truth of the *Jus Divinum* of  
 tythes, and will be offended if they should be  
 enforced by the Civil power to do that as a  
 part of Divine worship, which they cannot  
 see so to be.

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### CHAP. III.

*In this Chapter following Objections against this  
 that hath beene said, are answered.*

**B**UT some may say that this taking away  
 of tythes by a Law, will be very in-  
 jurious to Ministers, who will be exposed  
 to poverty and want, and what ju-  
 stice can there be to inflict such pu-  
 nishments upon those who never deserved  
 it? To which I answer, that pious and true  
 Ministers of Gods sending, have the Lord  
 for their portion: and although they should  
 have nothing, yet they do possesse all things,  
 2 Cor. 6. 10. and yet further, the Lord hath  
 provided a liberal maintenance for them, as

I have shewed before; *He hath ordained, that they that preach the Gospel, should live of the Gospel;* Christ hath declared, *that the Labourer is worthy of his wages,* Luke 10. 7. And James the Apostle threatens them that keep back, &c. *chap. 5. 4.* and many arguments are used by Paul, 1 Cor. 9. 7, &c. to confirme this truth; but what's all this to continuing of tythes as they are now payable by Law, to Noblemen, Gentlemen, Colledges, Parish Priests, or any very unworthy men (who yet make the greatest cry) by this meanes godly people are disabled from, rather then holpen to do their duty to their godly Pastours and Teachers.

And further I answer, that Gods works are most beautiful when they are done in Gods way, and not according to the humorous superstitious brabbling, contentious, customary wayes of men; If paying of tythes be a Moral duty (as it is supposed to be, at least *secundario*) and it be confirmed to be in force (at least by consequence or equivalence) in the writings of the New Testament: Why should not Christians be left in this duty to Scripture rules and Church weapons

pons (*which are not carnal, but mighty, &c.*) as in other parts of worship? But it may be replied, that then people will break bonds, and cast away Christs cords, and make little account of word or censure, &c. Will they so? Why then let our Ministers that are for promiscuous administrations, see their error in that opinion, and the sinfulness of their practice, and learne hereafter to separate between the precious and the vile, and be more faithful in their trust, and then God will teach men to be more forward to pay them their due, and to allow them at least competencies, if they be not convinced of this truth of the Divine Right of paying of tythes, which I wish were more searched into, as all truths ought to be without partiality.

*Object.* But it will be an act of injustice to take away from men that which is their proper right by the ancient Lawes of men, and which men have bought and paid for, and to give it to such as have no right thereunto, whose it never was in any ones opinion (for indeed if tythes be not the Lords (as hath formerly beene shewed they are) they must  
 B 4 needs

needs be theirs whom Law and possession hath settled them upon). Now to take tythes from them that claim them, & receive them as their right by Law (which determines propriety) without allowing a valuable consideration, may seeme to be great iniquity.

*Sol.* To which I answer, that if to withhold goods from the owner be a sin, and forbidden (as it is) in the Word of God: then it can be no sinne in the Magistrate to judge the restoring of them to the rightful owner, and to turne the streame into its proper channel. The case is the same touching tythes, whether you look upon them as due by the Moral Law to Ministers, or as devoted in the elder times of the Gospel-Church, though for my part I rather believe the former; but we will not make more questions then need to divide the worshippers of God. The scope of this Tract being to evince the duty of this present Power to take tythes away as now they are payable, and to put people into a capacity of doing their duty.

*Object.* But if the Lawes of men do not compel persons to do their duty, they will be rebellious and negligent, &c.

*Sol.*

*Sol.* To which I answer, The Churches are to take cognifance of miscarriages in their proper and peculiar members, and they have not the power of the Keyes committed to them in vaine, it is not sword work, either Military or Civil, to force peoples consciences, but the work of the Spirits sword, as hath formerly beene hinted.

*Quest.* But what course then shall be taken to provide for such as are to instruct the world?

*Ans.* I answer, Churches may send out members, and the State (if they see it fit) may out of Gleebe-lands (so called) or other devoted Revenues, or by Taxes and Rates, allow such or any others whom they shall judge meet for that work of preaching (whether Church-officers or others) a convenient stipend or pay; provided that Church-members be not robbed of that which they are carrying to the Lord as his portion by his owne appointment and ordinance. There may be many wayes thought upon to furnish the Nation with able & godly Teachers and Preachers, either fixed or itinerary wch may be authorized and maintained in this excellent



lent needful imployment, if they be not Church-officers; and if they be Church-officers, then care is taken for them already by the Ordinance of God as hath beene shewed; and indeed such only are fit (unlesse in case of extreme necessity) for that work of publike preaching, and it will tend much to the making of peace among Professors of Religion, and it is very suitable to the ancient practice of the Church in the times after the Apostles. *Athanasius* against the *Mes-salians*, writeth, that there were diverse Bishops in some one Church, though not in that of *Alexandria*: And *D. Sutcliffe, de pont. lib. 1. chap. 5.* saith, that *Paul* towne by towne appointed Presbyters and Bishops. And *Epi-phanus, cont. haeres. lib. 2. haeres. 27.* And *Eusebius* also, in his Ecclesiastical story, reckons both *Peter* and *Paul* for Bishops at *Rome*, both at one time. But I lay not much weight on these things. Only to shew you that if in one particular Church there be divers Ministers, Bishops, Presbyters, Elders (call them by which of these names you will) there may be a sparing of some of them by course to instruct the world, and yet they may be ready

ready also to preserve good order in the particular Churches to whom they do belong, and to propagate the Ordination (for the perpetuity of Churches respectively) others to succeed them from time to time upon the election of the members of each Church of fit men so to be presented to them to receive Ordination. And as *Calvin, lib. 4. cap. 3. sect. 8, 15. & lib. 4. cap. 4. sect. 1.* affirmeth that from among the company of the Presbyters some were chosen to be Pastours and Teachers, and the rest were Overseers and Censurers of the behaviours of the people: so why may not these by course, or some of them be chosen to preach and teach abroad, and receive their livelihood from the Churches to whom they do belong, out of the tythes paid in to them by the members, and due unto them as Ministers of those Churches? For I would not have you think that one man should scrape hundreds together from the Church (as some Parsons so called now do) but that tythes should be brought into Gods store-house (as we read they were commanded to be, *Mal. 3. 1.*) and so imployed to the service of God in maintaining Ministers

Ministers and Church-officers. But I am sensible of the running of my Pen. I therefore returne to the Answer to the Question, *viz.* that men of small reach may easily finde out wayes for instructing the world that do not submit to any Church. Bishops or Ministers of old had the care of both Cities in which they lived, and Countries adjoyning, and besides Church-members and others live promiscuously together in most places, & if they do not, care may be taken without so much ado for teaching and instructing all. Whole Cities or townes were not Churches in ancient time, neither ought they to be so now. We read of the Church of *Smyna*, one of the seven Churches of *Asia*, where *Polycarpus* was Pastor, as soone as he was knowne to be a Christian, was martyred by the rage of the multitude, and that (as *Eusebius, Eccles. hist. lib. 4. cap. 15.* recordeth) in the sight of his owne people. The whole Cities there were not Churches; if they had been, how could the Church of *Smyna* (writing to other Churches of the foresaid martyrdome) entitle her selfe the Church of God which is at *Smyna*? And yet I will not deny but there might

might be some few here & there in the towns and hamlets thereabout, which belonged to the Churches in the greater towns and cities, but not as now where *Tavistock* town is one thing, and *Tavistock* parish another, because it is supposed all that are within the precincts of the parish, must needs be members of the Church there, and so hath it been accounted formerly: but I must confesse (without fear) it is otherwise now. And why may it not be so in other places? I teach all in the publike meeting-house, but do only baptize the children of such as are received and allowed members of the Church, and admitted to the Lords Table. And therefore (this question notwithstanding) I conceive, taking away of tythes, as now payable, will no way hinder the teaching of the world, but rather (as I have shewed) further it, when Church-members shall be enabled to pay their tythes to their proper Churches.

CHAP.

## CHAP. IV.

*In this last Chapter you have the Conclusion with humble submission to the Churches of Christ, and to the Ministers of the Gospel.*

**I**T is not my purpose to be either peremptory or prolix. I will therefore summe up all. Whether they shall read these subitaneous collections that hold that tythes are meer almes, which was the opinion of those who were called the Waldenses, which doubtless they were drawne to hold, upon the abuse of tythes which they saw under the Church of Rome; which opinion afterward came to be received and taken up by *John Wickliffe* and his scholars, as you shall finde it to be the 18 Article amongst those against him condemned in the Council of *Constance*, and by *John Hus* a Bohemian, *William Thorp* an Englishman, as appeareth by their examinations recorded by Mr. *Fox*, which hath also since beene taught by Anabaptists and Trinitaries, as may be seene in a book *de antithesibus veri & falsi Christi*, Anno Domini 1568. *Albæ Julæ*, and is followed by many now that would have Ministers and Church-officers to have

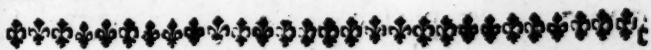
have right to nothing: Or whether they shall peruse what I have written; that hold for a reasonable and competent maintenance as due by Divine authority, which is the opinion of them of the Church of *Rome*, as *Bellarmino* declareth, *Tom. 1 contr. 5. lib. 1.* and is much received among our Writers of the Reformed Churches, *cap. 25.* Or whether they look upon these lines, that hold tythes due by the expresse Word of God, which is the judgement of the ancient Fathers from the beginning without contradiction, untill the Supreme Authority of the Pope took them away by meanes of impropriations: This is the conclusion, that as now they are payed by the Lawes and usages of this Nation, they cannot be warranted to be well paid: which to prove, I provoke any Divine, Lawyer, or other to make good by sound arguments out of the Word of God; and therefore that they ought to be taken away notwithstanding all that hitherto I have heard to be alledged for the keeping of them on foot.

If tythes be due at all, it must be either by the Law of God or men, if of men, either by Princes constitutions, or by the Canon Law,

as I have said in *chap. 2.* They were paid before the Canon Law was invented, and better then since. And few plead Princes constitutiōs for their ancient payment in the Church, for they are held due in all the Christian world over, which no one Prince ruleth. And for our late paying of them by Lawes and Ordinances; if the Common Law were well applied, it would be found to be *Malus usus*, and therefore *abolendus*. Wherefore seeing all that can be said for continuance of tythes is declared to be of no force, seeing it is so injurious to the Churches, so oppressive to the people of the Land, so unwarrantable by the Word of God, the taking of them away so much desired by all that are the most considerable, & that this is the way to have them paid regularly by such as see that truth, & are so judged, or else to help them that are for a liberal maintenance, for Ministers to be able to do their duty according to their light : Seeing wayes may be easily found out for preventing all inconveniences that will come by their taking away, I conclude as *Cato* did his Orations, & *semper diruendam esse Carthaginem*. So, that by any means tythes as now payable



able of all sorts root and branch are by Authority to be taken away, in the judgement of T. L.



*An APPENDIX to the former discourse by way of Apology for the seasonableness of it, which some do or may suppose to be otherwise.*

**I** Am very sensible (*Christian Reader*) that I shall be looked upon with diverse sorts of eyes, and the most (I have cause to think) will cast ill aspects upon these few lines I have written touching the Moral duty of giving the tenth of our estates to God, the Lord Paramount of all that we enjoy, as tenants at will, by, and under this (as it were) reserved rent. But forasmuch as I judge it to be, not only a duty as I am a Minister, to bear witness to every truth in due time and place, but especially to look after and eye Gods call to a work of the time, when it should be done more eminently and universally; and conceiving this to be such a one, I trust I shall not be mis-judged by all, nor the most of them that truly fear the Lord; if in any competent measure they stand loose & disengaged from

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private

private interests. For otherwise truly I shall be in danger of deep censure, & such of snares and flurs, to the drawing of them perhaps to oppose, yea, persecute this work of mine, though intended for the relief of tender consciences, and to make a beginning by breaking of the ice in this thing, which taske God hath bin pleased all along my life (as I could shew in many particulars) to lay upon me.

Interests are diverse, of honour some, some of profit, of friends other some, and ease and peaceable sleeping in a whole skin (as we say) will be very techy at such things as cause troubles and stirs, in places and countreys, as the effectual prosecuting of this truth by the hand of power in regard of the practick part is like enough to do. But interests are never so dangerous as when coloured over with pretences of piety, justice, Religion: As we read in *Samuel* of *Saul's* sparing of *Agag* and the best of the flock in order (as he pretended) to the worship and service of God, or in pity to that King: but this proved a cause of casheerment to *Saul* by God, and another must take his place. The *Gadarens* upon an interest of profit sent *Christ* away,  
for

for they were loath to lose their pigs : And *Diotrephes* upon the interest of honour and preeminence opposeth *John* and the work of Christ in his Churches. Interest of friendship was a great blur and scourge to good King *Jehosaphat*, to wit, his joyning with *Ahab* and *Ahaziah*, I might tell you of the interest of relations, which was such a cause of folly in King *Solomon*, who by his wives upon this account was drawn to Idolatry. Also do we not see that many publike Preachers like the Pharisees, oppose Christ in many of his servants, because they are not made (as it were) little Gods, as once they were; thus many upon the interest of honour miscarry much, that promised better when time was. But yet truth at last will profligate all that stands in its way, and as it is written of the Governors of *Judah*, *Zach. 12. 6.* *Will be like a heath of fire among wood, and like a torch of fire in a sheaf, and devoure all that stands against it on the right hand and on the left.* But to the matter in hand. For the point of taking away tythes as now they are required, and many molested and grieved in spirit, some even precious ones, for being unwilling to pay

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them

them as now made payable, and yet made by  
 force so to do, I say for this I suppose I shall  
 have many approvers of what I write among  
 such as pretend to the exactest Reformation.  
 But the other branch of my assertion will not  
 so easily go down with them. Well, if it will  
 not yet, I hope yet they will not be unchari-  
 table of me that write what I judge to be true,  
 and what I think more Saints will see to be  
 a truth shortly. In the meane time however,  
 I trust that all that have the face of Religion,  
 will be loath under a Gospel dispensation  
 shining as the Sun in its strength, to be worse  
 and more backward to Minister to the Lord  
 of their substance, then the Jewes were, who  
 lived under such dark Typical and umbrati-  
 cal administrations. And in the meane time,  
 I hold forth no other compulsories to be  
 made use of, but such as are to work upon  
 conscience, for these are the weapons Mini-  
 sters and Churches must make use of; judg-  
 ing such (for my part) as can finde in their  
 heart to neglect expresse commands of Scri-  
 pture concerning Ministers maintenance, and  
 distributing to the necessities of the Saints,  
 (yea of any that are in want) to be unmeet  
 for

for communion in Church-Ordinances. And let such as will not hear the Church, know that the Lord is coming. Doubtlesse did Ministers and Saints wield and look upon spiritual weapons with faithful hands and awful eyes, there would more be done (in souls I meane borne of the spirit) incomparably, then by all the force of an arme of flesh can ever be expected.

But I am afraid many Ministers had rather serve the State for visible stipends, then Jesus Christ upon Scripture pay; which is one maine cause I am perswaded, though they shall surely answer for it that so use us) that we are so vile and contemptible among the people. But some objections are to be answered.

*Obj. 1.* As first, that this Nation is incapable of this way and work, there being so many in it whose estates are upon the matter made up of tythes, &c. and therefore it is (at least) unseasonable, though possibly taking away of tythes, as now payable, may be effected in time to come.

*Sol.* To which I answer, that the Scripture gives us many examples of such as have

acted by halves about necessary works, upon reasons of State, and grounds of policy, who have alwayes found at last it had been better for them to have walked exactly, and to have done to the utmost, what God would have had them to do. A grave wise counsel was led into a very ill practice, to wit, to Vote the Son of God to death upon a reason of policy *John 11. 47. onward in divers verses.* And besides, we have had experience that some have let slip opportunities and nicks of time wherein they might have done great things, which they could never recover again. Now therefore while the spirits of the most of the godly in the Land are, and have beene upon this point of extirpation of this root of mischief which lieth in the way of advancing Gospel-reformation, paying of tythes I mean, as they are now required to be paid; it seems to me to be the duty of all, so farre as in them lieth, to promote this work before the door be fully shut, and God disowne the present actors for want of faith, courage, diligence, and sincerity. And although a sentence of death seem to be passed already upon Christs cause in this particular, yet we should not  
 flinch

finch or be discouraged, as long as there is any the least possibility of doing good. And lastly, the procrastinating of a work which God hath marked out to be now to be done, by the votes of his sealed ones in all places, is a very great offence: As in *Haggai's* time the work of building of the Temple was put off under pretence the time was not come, *Hag. 1. 2.* for which they are sharply re-proved.

*Obj. 2.* But it may further be objected, that the greatest, wisest, and most learned in the Land cry shame of such motions: and some that have beene forward this way have now learned more wit, and are as much against it as ever they were for it, &c.

*Sol.* True it is, Gods works, though in their season, have seldome found the friendship of great ones. Truths of God (especially touching upon interests) are a continual offence to the great men of this world. *Have any of the Rulers or Pharisees believed in him?* was thought a good plea in Christs time. *Not many wise, not many mighty, not many noble,* in *Pauls* time. It is not long agoe I taught out of this Scripture, *But their Nobles put not their*



*their neck to the work of their God.* I  
 confesse this is a great discouragement to ma-  
 ny. Men of princely race, noble blood, great  
 parts, are not usually saved first. *The Lord shal*  
*save THE TENTS* of Judah first, *Zach. 12.*  
 7. And therefore I am not utterly cast down  
 to see many great and learned ones with-  
 drawing their hands from Gods work. But  
 I humbly propound two things. First, whe-  
 ther Moral precepts are out of date? I hope  
 none think so, that resolve that Christ is Lord  
 and King of his Church, and that Morals are  
 of eternal verity. 'Tis true (I confesse) that  
 neither this Law of Decimation or tythes,  
 nor yet that of a Septimarian Sabbath are pri-  
 marily Moral, but that they are secundarily  
 and positively Moral I have formerly pro-  
 ved for the one, and judge so of the other,  
 though it be not my present work now to  
 meddle with it. And I am perswaded many  
 that dislike my way of handling this matter,  
 are yet clear enough of the same judgement  
 with me, *viz.* that tythes are the Lords por-  
 tion, and due *Jure Divino*. Then secondly,  
 I humbly demand, whether there can be  
 greater evidence that this is a truth of God  
 (about

(about removing what hindereth the practising of it, I meane) then have beene in our age : when the spirits of men are raised to obey Christ in all things, and *to follow the Lamb whither soever he goeth*. For although it be true, that much darknesse is among the godly party about the latter part of my Thesis, that tythes are holy to the Lord Morally; yet for the catching and snatching of them which is now in use, and the compelling of people to give (not to *Cæsar* only, but) to Nobles, Lawyers, persecutors of the power of godliness, and I know to whom else, that which is Gods; I am perswaded it is generally condemned in the hearts and spirits of all, or the most that truly fear and love God.

And notwithstanding, what by the perfidious and treacherous dealing of some particular persons that have beene employed about great works in our dayes, who like *Absolon* or *Achitophel* to *David*, or like *Sheraiah* to *Nehemiah*, or *Judas* to Christ, have proved false; and what by discouragements of the honest party, and disappointments of expectations in the losse of fair opportunities (which we in *England* are not strangers unto); And what by over-acting of others before  
dispen-

dispensation to each particular gave the call; And what by conjunction with such as have not beene reall hearted to the cause of God; this truth and some others seeme to be flaine with the two witnessses for a time; yet I am perswaded it will not be long before God will returne to his work that hath beene of late upon the wheele; and either make some to remember themselves and do their first work, or lay them aside (that peoples eyes may be removed from instruments to himself) and casheere them that have casheered themselves out of their imployments for God and his people; and of stones raise up children to *Abraham*, and bringers to passe of his minde and will, for the setting up of Christian worship, and throwing downe that carnal Ministry which is chiefly kept up by this irregular paying of tythes in this Nation, to such as Gods people can see no mark of, or call from God upon.

The result of all is clearly this, that if great men will not, meaner men shall. Christ was borne of meane parentage, came out of *Galilee*, which could not but be a cloud over him, and a great trial to the faith of the  
godly

godly who were told that he was to come out of *Bethlehem*. If professed Ministers out of fear & distrust of God, will give an uncertain sound, tradesmen, fishermen, tentmakers, blew-apron-men shall speak plainer; I say, if these (with the Scribes & Pharisees) should be silent, or enemies rather, the stones shall cry out: The little stone hewed out of the mountain without hands, will throw down all that belongs to the fourth beast in either shape or forme. We were wont to say in the times of the Pelacy, that Homilies and the Service-Book were the two legges of a dumb Ministry in *England*. Consider I pray you, whether the compelling of payment of Tythes now as they are paid, be not of great use for the continuance of a formal artificial outside carnal Ministry in this Nation.

But methinks I hear some say, the Ordinance whereby Commissioners are appointed for the approbation of publik Preachers, together with that whereby diverse are appointed for the ejection of scandalous and insufficient Ministers, being duly and carefully executed, will quickly make a riddance of many that are now imployed, and so the last discourse

discourse before-going will be uselesse.

I acknowledge there is very much in those two Ordinances, had we such spirited men as those actings call for which are in them required: And were that way the way of Christ so clearly to all, as perhaps it may be to some. But the declared dissents and discontentes of a very religious party, do seeme to say something is wanting. Besides raine to lay corne that should be cut downe, is out of season: And Barbers that cut off the haire and let the head alone, that should rather be so used, are insufficient to be executioners. Consider what I say.

There is further this one thing generally complained of (for I hear many things more then many that can do much more good then I can, if they would) that this tends very little in many places to the propagation of the Gospel, or saving of souls. For (as a great man in the Ministry said in publike, that he knew not which was the best death, poisoning or starving, so) say many, if such vacant places were filled with godly experienced Saints apt to teach, 'twere something; but ancient men are found scandalous, and so ejected,

ejected; and youths that will be any thing for a quiet life, are found to be made use of, or none at all: & to my knowledge, Patrons and young men can agree about Livings, and the Commissioners for Approbation never hear of either the Patron or his Clerk. Blessed be God that hath so farre put it into the heart of those that have power to prepare Christs way before him, as to do so much as hath beene done in this perverse, fioward, and unto-ward Nation: yet it is humbly conceived that notwithstanding the multiplied sentences of death upon Church work; yet grace and mercy that are by dark dispensations usually ushered in, are wrapped up and a coming all this while. I wish none of my Brethren-would give way to envious grudgings against the persons of such as are now in power, but rather pray for them, which I am sure, of they more stand in need of, then give cause of, envie. And for them my prayer is, that they will cast downe that foul Idol Discretion falsely so called: My meaning is, that they would not be too much given to fears and forecastings, as *Jonah* was, whereby he was put out of Gods way.

To

To make an end of my *Appendix*. My hope is, that the time is not far off in which truths will be better seene and agreed upon by and among the Saints. As for fond Familists, Quakers, Ranters, and such kinde of poore seduced bewitched souls, let them be looked upon with pitie as we are Saints, and dealt withall by Magistrates, as Gods Word doth warrant. For my part I know no odds (now) betweene the power of our Governours, and the Kings of *Israel* and *Judah*. 'Tis true, their Kings were typical, and their Land Sacramental, but their power within Church and without, was the same that now it is, concerning both the Tables of the Morall Law. But I finde not that they that ruled well, did meddle with matters of Church cognisance purely so, otherwise then to protect the Priests and Levites and people of God, and punish evil-doers. Ye cannot be ignorant of the ground of that catching question moved to our Lord Jesus, *Is it lawfull to give tribute to Caesar?* If it had not beene Gods, it had scarce beene worth the answering. If one should aske of me, *Is it lawfull to pay Tythes to my Lord or Master such a one?*



a one? I have learned of my Lord and Master to answer, *Give—— and unto God the things that are Gods.* If Magistrates will not, or cannot, though they would, redeeme or rescue the Lords portion out of the hands of the spoyler and sacrilegious Tenant, and make way for the Saints obervance of this Moral duty of giving God his due with more ease, and disburden their consciences that are vexed for not sinning against it (which yet may be their ignorance); I say if this cannot be, yet (for I acknowledge many clouds of darkness are about this truth, which I hope the Sunne of righteousness will shortly dispel): yet deride not, slight not my counsel, let the Sabbath day, Ordinances (whereof this is one, and holding the same Covenant of grace in extent to you and yours (which was no ceremony among Gods ancient people) is another) and union together of Saints by profession in Churches, and of Churches also as streets of one *Jerusalem*, be carefully regarded; *And peace shall be upon you, and mercy walking by this Rule (or Canon) and upon the Israel of God.* Let God have his due in his way, though with some losse unto thee,

thee, untill the time come of the fall of Antichrist in this particular also, the exacting I meane of Tythes by titles deriued from him and his sacrilegious adherents and successors. The Lord will shortly clear up this and other truths with the brightnesse of his coming. *Even so Amen, Come Lord Jesus, come quickly.*



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